A U M

The conscience of a man governed by his passions is like the voice of a shipwrecked sailer drowned by the tempest. —PROVERB FROM LUCIFER.

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THE MASTER'S JUDGMENT

THE Master's judgment is not like that of other men. First, he does not judge by appearances, though he is not unmindful of them. He does not prejudge motives, though he may see, when needful, the whole line of causation leading to that action, condemned or applauded by all men. He judges no man entirely by his hateful acts, nor by the noble. He judges no man as a solitary unit, but sees him against the screen of time and times, of family, of race, of nation, and as a soul, carrying its own record. He makes no judgment, as of hate, even against the *dugpa*. Not an atom of the solar-system does he cast outside his consciousness. Thus he dwells on heights serene, whether he lives beyond the Himalay, or wears a human mask, walking among men.

Men cower before the judgment of their fellows, not that of Masters. Men judge by appearances, but the Master has other ways of knowing truth. If the crude, uncouth, unlettered man be honest, there he may give aid; but, not to the man ever straining to make appearance fair, his heart belying it. The Master judges not by fair promises, but by the faithful pledge; not by one's eloquent words, but by consideration shown the needs of other men. The Master's judgment sends no man to the limbo of failure, however many failures there may be before the planetary journey's end; however long he may have to wait until the result is known of test and trial.

The Master's judgment is the judgment of Karma, which he heeds and serves, and never violates. Thus, he is not censorious as men are; he is not denunciatory as men are; he does not manage, precipitate, nor force his judgment on lesser men. But, whosoever, and howsoever wise or foolish, may himself judge aright, in harmlessness and for the good of all beings, him such a Master stands ready to serve.

FIGURES OF THE TRANSITION AGE

> With right knowledge, or at any rate with a confident conviction that our neighbors will no more work to hurt us than we would think of harming them, the two-thirds of the World's evils would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through.
>
> H. P. BLAVATSKY, *The Secret Doctrine,* 1888.

> War, in its proper sense of organized intra-specific group fighting, is a very peculiar phenomenon. So far as is known, it is confined to men and to a few species of ants. This does not mean that war is instinctive in man as it must be in ants. The evidence from some ancient civilizations, such as Mohenjo-Daro, indicates that they were wholly pacific. In any case, the basic quality of man's nature is its plasticity, its absence of unalterable instincts. . . . War is a phenomenon on a par with duelling and religious persecution. These latter have dropped out of civilized societies without any alteration in the genetic basis of human nature: and the same could be accomplished for war. JULIAN HUXLEY, *Science,* 1940.

IT is a strange contradiction of contemporary history that today, when four-fifths of the peoples of the world are locked in death-struggle, there should be any evidence of a really mature attitude regarding the problem of war. Yet always, the seeds of a new cycle are germinated and have their initial growth within the matrix of conditions they were planted to overcome, and the nuclear beginnings of a new movement are the more impressive for their contrast with old forms and ideas. So it is with certain currents in modern thought, which are moving toward the era when there will be no more wars—when men will assert the natural priority of mind over the forces of ignorance and hate, and begin to settle their differences through understanding instead of mutual destruction.

There is, first, the common-sense viewpoint of the scientist. He sees the utterly useless waste of war, the enormous losses in terms of both humanitarian and economic values. Dr. Julian Huxley, biologist, argues that modern war has become so devastatingly destructive that it is out of scale with its possible functions and "is now defeating its own ends." It is no longer true that the "benefits" of war are greater than its evils.

> During many centuries [he writes], it operated, wastefully enough, yet with a certain efficiency, in adjusting the variations in the balance of power caused by geographical discovery, economic change and population-pressure. But today both its destructiveness and its

> expensiveness have got out of hand, and have become wholly incommensurate with any positive results which it may help to secure.
>
> . . . [Today] the social ill-effects of war are much more serious than the biological. Quite apart from the effects of militarization and regimentation of the people in every type of activity, war is now so expensive that it bleeds countries white, and interferes very seriously with social progress. (*Science,* Feb. 16, 1940.)

Writing as a social psychologist, Dr. Edward A. Strecker comes to a similar conclusion:

> You will say we always have had wars. Yes, but wars of bygone days were very different. Comparatively speaking, they were comfortable affairs. Weapons were not very dangerous; there were intermissions in the fighting; they were commercial, social, and cultural interchanges. Modern war is shockingly different. The weapons are highly lethal, made with mathematical precision for one purpose—to deal death effectively on a large scale. In modern wars there are no non-combatants. . . . The economic cost of modern wars is staggering. In fact, the danger of an aftermath of economic chaos is as great as—indeed, greater than—the danger of military defeat. (*Mental Hygiene,* October, 1940.)

The cost in human life of the World War is well known. According to the *Scientific Monthly,* "There were about 8½ million soldiers killed in all the armies, one fourth of the able-bodied men now living in the United States and Canada—a tremendous slaughter." There is a vast difference between the wars of the distant past and those of our modern epoch. Ruskin put the force of this comparison in a sentence: "Let this one fact tell you—the Spartans won the decisive battle of Corinth with the loss of eight men; the victors at indecisive Gettysburg confess to the loss of 30,000." Even the wars of the nineteenth century were horrifying to humanitarian thinkers.

What of the effect of modern war on total populations?

The Metropolitan Life Insurance Company *Statistical Bulletin* for April, 1940, reports:

> Like two hammer blows, timed with ill-fated precision for greatest effect, the two major European wars of this century have come just about one generation apart, striking fathers, children, and children's children. This is not a figure of speech. It is a record written in the ranks of the population of the warring nations.

European men now in their twenties were born during the last war. They are abnormally few, because the generation represented by their fathers was decimated in that struggle. Further, the next generation will be dealt a similar blow, through the loss of life among the young men—potential fathers—who are fighting the

present war. A study of the composition of French, English, and German populations according to age groups reveals a disproportionately large number of old men, a surplus of women in the age-range which represents the most productive period of life, and an abnormally low number of men in their forties—the prime of life. The *Bulletin* writer comments:

> War, a grave disaster at any time, is doubly so when it recurs on a large scale in the interval of one generation. Precisely this has happened in Europe. The current War threatens, therefore, to put off, for many decades, a recovery of normal balance of population in the countries engaged. Even if the War were to end immediately [April, 1940], so great has been the strain on the accumulated resources of European peoples because of the tremendous costs of the preparation for it, and actual operations even for this brief period, that Europe cannot escape severe economic repercussions which will be reflected, as in the past, in her birth rate. A long War will mean a poverty-stricken continent, with an extremely high proportion of old persons, and of women in the prime of life, either widowed or condemned to spinsterhood and childlessness.

These are the effects of war on the total population. Dr. Raymond B. Fosdick, president of the Rockefeller Foundation, has detailed its consequences with regard to the classes from which cultural leaders are drawn. In the last war, he writes,

> men like Henry G. J. Moseley, the physicist; von Prowazek, the parasitologist; S. B. McLaren, the mathematician; Karl Schwarzschild, the astronomer, and a great host of fresh new leaders in every field of science were killed at the front. Of the 240 enlisted students of the École Normale Supérieure in Paris, an institution which supplies the French universities with professors, 120 were killed. Among the graduates of this school, 560 who were already professors in the universities were mobilized; 119 were killed. Of the students resident at the École Centrale des Arts et Manufactures, the most important engineering school in France, 179 were killed, together with 362 of the graduates. . . .
>
> No human precaution can protect a nation from the sacrifices which war levies upon future talent—the undiscovered scientists, the gifted minds, the intellectual and spiritual leaders upon whom each generation must build the hope and promise of the generation to come. The mortgage which war places upon the economic resources of a country is as nothing compared with the mortgage levied on its future intellectual and cultural life. . . .
>
> Certainly the night in Europe can not be long continued without the sacrifice of cultural values on so vast a scale that the chance of an enlightened and gracious life, not alone for this generation in Europe, but for the children and grandchildren of this generation, will be irretrievably lost. (*Scientific Monthly,* October, 1940.)

The unavoidable brutalizing effects of war on the soldiers need not be described in much detail. They are too familiar. One class of fact, however, may be noted. The *Christian Century* for October 30, 1940, contained this warning:

> The American army in France had a total of 338,746 recognized cases of venereal disease. . . . "The incidence of venereal disease among the white troops in the Philippines has never been less than 140.77 per 1,000 in the last twenty years, and generally it is very much higher," wrote H. C. Englebrecht. After the return to civil life, the infection carries its curse to the nation's homes.

Another aspect of the disease which follows in the wake of war is dealt with by Herbert H. Marks, statistician. As reported in the New York *Times* (Jan. 21, 1940), his researches lead him to estimate the actual total of men who were killed or who died of wounds in the World War as between ten and fifteen million. But for a true picture of the loss of life caused by the war, this figure must be doubled: "A pandemic of influenza, which was the direct result of the war, added 21.5 millions. The grand total, therefore comes to at least 25,000,000, with a good chance that it reached 35,000,000." Mr. Marks concludes by saying that those areas in Europe "in which the classic diseases of war—typhus, cholera and dysentery—are endemic, are likely to prove plague spots from which epidemics will spread to the West. At no time in the past has an epidemic failed to appear during or after a major war."

These are some of the facts contributed by scientific research to present study of the problem of war. Their horrible reality provides psychologists and historians with a compelling motive that is driving them to search for the basic causes of war in human nature. More than thirty years ago, William James began an inquiry of this sort with his now famous article, "Moral Equivalent of War." The first psychological fact he recognized was the modern attitude toward war:

> At the present day, civilized opinion is a curious mental mixture. The military instincts and ideals are as strong as ever, but are confronted by reflective criticisms which sorely curb their ancient freedom. Innumerable writers are showing up the bestial side of military service. Pure loot and mastery seem no longer morally avowable motives, and pretexts must be found for attributing them solely to the enemy. . . .

Next he considers our confused thinking about "peace":

> "Peace" in military mouths today is a synonym for "war expected." The word has become a pure provocative, and no government wishing peace sincerely should allow it ever to be printed in a newspaper. Every up-to-date dictionary should say that "peace" and

"war" mean the same thing, now *in posse,* now *in actu.* It may even reasonably be said that the intensively sharp competitive *preparation* for war by the nations *is the real war,* permanent, unceasing; and that the battles are only a sort of public verification of the mastery gained during the "peace"-interval.

It is plain that on this subject civilized man has developed a sort of double personality. If we take European nations, no legitimate interest of any one of them would seem to justify the tremendous destruction which a war to compass it would necessarily entail. It would seem as though common sense and reason ought to find a way to reach agreement in every conflict of honest interests. . . . And when whole nations are the armies, and the science of destruction vies in intellectual refinement with the sciences of production, I see that war becomes absurd and impossible from its own monstrosity. . . .

The real need, Dr. James perceived, is for an effective social ideal that would make war impossible:

So far, war has been the only force that can discipline a whole community, and until an equivalent discipline is organized, I believe that war must have its way. . . . The martial type of character can be bred without war. Strenuous honor and disinterestedness abound elsewhere. . . , we should all feel some degree of it imperative if we were conscious of our work as an obligatory service to the state. ("Moral Equivalent of War," reprinted in The *Saturday Review of Literature,* Oct. 12, 1940.)

A later student, Dr. George M. Stratton, lists the nationalist delusions which lead a country to war:

The idea that one's own nation is more in love with peace than other nations; that one's own armament is for defense only and will never be used for attack; that the war we wage is always a righteous war; that the thing which we want in a war is needed for our very life; that other nations have been to blame for our harsh treatment of them; and the inclusive delusion: Our nation in its splendid qualities stands above every other nation in the world. (*Social Psychology of International Relations.*)

"Defense" is always given a broad definition, when it comes to national interest. In his *Peace and the Plain Man,* Norman Angell discusses this aspect of the question, choosing America, because of her traditional policy of "non-entanglement," as an illustration. It may be argued with some reason that the wars in which America has been involved have been wars of defense, yet all of them, as Mr. Angell points out, were fought in someone else's country. He summarizes:

America had been independent for only a few years when she was sending her navy into the Mediterranean to fight the Barbary

States; she nearly fought France; she did, in 1812, fight Britain (the war beginning with the invasion of Canada); she fought Mexico, China, Nicaragua, Spain, Germany. Not one of these was to "keep out the burglar," to repel invasion. One historian has calculated that American troops have landed on foreign soil about one hundred times—and her history does not yet go back two centuries. (*Peace and the Plain Man,* 1935, p. 132.)

Facts of this sort lead students of the problem of war to wonder whether the justifications of belligerency which in the past have been accepted as sufficient, are really so. Study of the wars of Europe through the centuries inevitably raise this question, even among military experts. Hanson W. Baldwin, writer on military affairs for the New York *Times,* makes the following observation in reviewing a book on the decisive battles of history:

Skimming through these pages with even a modicum of philosophical abstraction and objectivity, the reader cannot help but be impressed by the fact that to each generation each war has seemed "different" from the last; to each the new war was glorious; in every age men have been rallied to the standards by the same ancient shibboleths dressed perhaps in the guise of new expression, modified to fit the concepts of a new day.

And one is struck, too, by the fact, so clearly brought out . . . , that the world's decisive battles have served merely as the punctuation—the periods, let us say—to the end of epochs; many of the battles themselves have been a consequence, rather than a cause. Many of these thirty-seven Armageddons have marked the end, the final inevitable end, of a long period of stagnation, softness, surfeit and decay, . . . (New York *Times,* Aug. 18, 1940.)

Turning to the works of general historians, we find past judgments of the causes of war, and its alleged "justification," undergoing serious reconsideration. Prof. F. J. Teggart's essay, *The Processes of History,* is still a classical inquiry along these lines.[1] It would be difficult to improve upon his objective appraisal of war, a portion of which may be quoted:

. . . it is obvious that war has played a most significant part in the advancement of mankind, but the benefits it has conferred have been confined to the break-up of crystallized systems of organization and of thought. Since man has not become sufficiently self-conscious of the natural processes which dominate his life, he continues to submit to the fixative influences of group discipline, and throws all his weight in favor of maintaining the *status quo.* It follows that, in the past, the gateway of human advance has been the violent conflict of the representatives of old and new ways of thought and action,

[1] First published in 1918; reprinted this year by the University of California Press.

whether old and new be embodied, for the occasion, in states, in groups within a given state, or in single individuals. It must, therefore, be regarded as a shortsighted view which imagines the conflict thus precipitated as in itself a desirable thing, though, heretofore, man's ignorance of himself has made such conflicts inevitable. . . .

War has been, times without number, the antecedent of advance, but in other cases, such as the introduction of Buddhism into China, the same result has followed upon the acceptance of new ideas without the introductory formality of bitter strife. As long, indeed, as we continue to hold tenaciously to customary ideas and ways of doing things, so long must we live in anticipation of the conflict which this persistence must inevitably induce. (*The Processes of History,* 1918, pp. 121-2, 161.)

Still another type of thinking about war is represented by the eminent novelist and essayist, Pearl Buck, whose views are expressed in an article on "Women and War":

Now I am not a pacifist, and anything I have to say about war is not, therefore, from the pacifist point of view. For I believe there are intelligent and necessary ways of using force. I believe there are times when force is the only way to settle a thing, either because it may be the quickest way to resolve an immediate situation which demands immediate resolution, or else because there are certain individuals who are of such a mentality that nothing except force, without admitting cruelty, can be used to control them. Thus I do not doubt that in certain primitive societies war is truly still inevitable, because the people in those societies are so simple and unreasoning that they give way to their instincts and cannot use their minds to encompass more than their own wishes and impulses. They are not able, that is, to reason beyond themselves and to consider the needs of others in relation to their own and to grasp the very practical truth that their own needs are better served in the end by reasonable ways of mutual understanding, if they can so achieve them.

War is inevitable among people who will not rationalize, but who will act only upon their own wants and angers. I see nothing to do about this except to allow such wars to proceed as a part of human education. Races and nations, we are not all in the same grade in the school of human experience. Some of us are only beginners in the lowest grades, and none of us are graduates. Only of one thing am I sure: in this school no grades can be skipped. We are each where we are, and none can help the others very much. . . .

Only when we come to the initial place of the rejection of war as a practical means to any end can we set ourselves to discovering what is the practical solution to our fundamental human problem of living together with all our differences. Rejection of war as a solution to any human problem is not to be made on sentimental

grounds; nor even, at least to my mind, on the high grounds of religion or pacifistic principles. War is to be rejected for two simple, practical and very well-known reasons. First, it is always too costly. There has never yet been a war which did not cost far more than it was worth to anybody. Second, war accomplishes none of the aims for which we wage it. It merely deepens antipathies and aggravates differences, and each outbreak of war postpones true and lasting peace still more indefinitely into the future. (*Ladies Home Journal,* May, 1940.)

Mrs. Buck, like many others, is convinced that the consequences, moral and otherwise, of war, are worse than any possible good that may be gained by armed conflict. There is one figure of the present cycle who is *applying* this conviction—M. K. Gandhi, leader of the Indian masses. Gandhi refuses to believe that violence and bloodshed can bring true freedom to India, and his courageous example has won literally millions of supporters for the program of *Satyagraha*—"non-violent direct action." Gandhi's basic conceptions were recently presented in *Liberty* (April 5). Discussing the future, he wrote:

If there is to be a great change in society as we know it now, how will that change be wrought? Will war achieve it, or revolution? Or will it come peacefully? . . .

The world of tomorrow as I see it will be, must be, a society based on non-violence. That is the first law, for it is out of that law that all other blessings will flow. It may seem a distant goal indeed, an unattainable Utopia; it is often criticized as such. But I do not think it in the least unobtainable, since it can be worked for here and now. I believe it to be perfectly possible for an individual to adopt the way of life of the future—the non-violent way—without having to wait for others to do so. And if an individual can observe a certain rule of conduct, cannot a group of individuals do the same? Cannot whole groups of peoples—whole nations?

I think it is necessary to emphasize this fact: No one need wait for any one else to adopt a humane and enlightened course of action. Men generally hesitate to make a beginning if they feel that the objective cannot be achieved in its entirety. It is precisely this attitude of mind that is the greatest obstacle to progress—an obstacle that each man, if he only wills it, can clear away himself, and so influence others. . . .

But does not this—indeed, does not the whole idea of non-violence imply a change in human nature? And does history at any time record such a change? I answer emphatically that there have been such changes in single men from the mean, personal, acquisitive point of view to one that sees society as a whole and works for its

benefit. If there has been such a change in one man, there can be the same change in many.

I see no poverty in the world of tomorrow, and no wars, no revolutions, no bloodshed.

While Gandhi's motives are undoubtedly the expression of religious conviction, his policies have the practical support of many leading Hindus who regard Satyagraha as simply a tool or a tactic which experience has so far proved to be superior in effectiveness to armed revolt. Non-violent action thus has the approval of such patriots as Jawarharlal Nehru. (This, of course, is not to suggest that Nehru and other Indian socialists would not adopt armed revolt or military defense under other circumstances. Their position is rather intermediate between war and non-violence.) The attitude of the non-religious allies of Gandhi may be expressed by the words of Hermann Rauschning, written on the general subject of revolution:

> The day of fighting on the barricades has certainly passed. But the time in which passive resistance will become the revolutionary weapon of whole peoples seems, therefore, to have come and this weapon will be the more effective the more the whole economic apparatus becomes artificial and mechanized, the more massive and the more collectivized the whole mechanism of economic life. (*Neue Tage-Buch.*)

Gandhi's influence upon modern social thought in the West is incalculable. His genius for practical affairs has won the respect of reformers and social idealists in every land, and his actual accomplishments lend enormous confidence to the men who are coming to believe that the real revolution must first take place in the minds and hearts of individuals. A score of books repeat in western terms the principles that Gandhi has enunciated. Such writers as Richard Gregg, Barthelemy deLigt, Aldous Huxley, and others, have brought careful analysis to the study of non-violent methods of reform, and the next fifty years may see all liberal philosophy undergo revision as a result of this great movement.[2]

Centuries ago, Thomas à Kempis, who bequeathed to western civilization a veritable Christian *Gita* in his *Imitation of Christ,* made the penetrating observation that while "All men desire peace, but very few desire those things which make for peace." It is this tragedy of inconsistency that has brought so much suffering to the dominant races. The day when they, or humanity as a whole, will forego the arts of war is still in the future; how far, no one can say.

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[2] For a good account of Gandhi's work in India, see *War Without Violence,* by Krishnalal Shridharani; for the viewpoint of Indian socialists on this question, see Nehru's autobiography, *Towards Freedom.*

One clear statement in the Theosophical philosophy is that the Sixth Great Race "will not be given to contest nor hear of wars or rumours of wars, since it will be too near the seventh, whose mission it must be to attain to the consummation, to seize and hold the holy grail." (THEOSOPHY IV, 401.) This great consummation, however, will not come about by miracle, nor can we suppose that the characteristics of the Sixth Root Race will fail to be represented in the sixth sub-race of the Fifth—the race now in process of birth. Forerunners of the future cycle are already among the present races and nations, and are playing their various parts in the great work of transition. Some of the characteristics of the coming cycle are hinted at by H. P. Blavatsky in her article, "Occult or Exact Science?"

> Eventually [she says] as the current phenomena and the increase of sensitive organisms in our age go to prove, this Humanity will be moving swiftly on the path of pure spirituality, and will reach the apex (of *our* Race) at the end of the 7th sub-race. . . . civilized humanity will soon begin to show itself, if even less "rational" *on the worldly plane,* at any rate more *Deva*-like than "ape-like"—as we now actually are, and that in the most distressing degree. (THEOSOPHY VII, 233.)

This passage has an interesting corollary in the prediction made in "The Esoteric Character of the Gospels." At about the same time as the end of the first five thousand years of Kali Yuga, in 1897, the equinox entered the sign of Aquarius. After that, H. P. B. said, "psychologists will have some extra work to do, and the psychic idiosyncracies of humanity will enter on a great change." THEOSOPHY IV, 33 fn.) And, speaking of the end of this first cycle of the Dark Age, she said, in 1888: "We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races." (*S. D.* I, xliv.)

For the present, there is this counsel of *The Secret Doctrine:*

> If a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats —still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. (I, 644.)

REINCARNATION OF ANIMALS

[The occult truth concealed in the teaching, found in several ancient religions, of the transmigration of human souls into animal bodies, is explained in the philosophical story, "The Persian Students' Doctrine," which William Q. Judge printed in the *Path* for October, 1892, and appeared last month in THEOSOPHY. We now present a correlative article dealing with the metempsychoses of animal souls. "Reincarnation of Animals" first appeared in the *Path* for April, 1894.—Editors, THEOSOPHY.]

VERY little has been said on the question whether or not the theory of Reincarnation applies to animals in the same way as to man. Doubtless if Brahman members well acquainted with Sanscrit works on the general subject were to publish their views, we should at least have a large mass of material for thought and find many clues to the matter in the Hindu theories and allegories. Even Hindu folk-lore would suggest much. Under all popular "superstitions" a large element of truth can be found hidden away when the vulgar notion is examined in the light of the Wisdom-Religion. A good instance of this on the material plane is to be found in the new treatment proposed for small-pox. The old superstition was that all patients with that disease must be treated and kept in darkness. But the practice was given up by modern doctors. Recently, however, someone had the usual "flash" and decided that perhaps the chemical rays of the sun had something to do with the matter, and began to try red glass for all windows where small-pox patients were. Success was reported, the theory being that the disease was one where the chemical rays injured the skin and health just as they do in ordinary sunburn. Here we see, if the new plan be found right, that an old superstition was based on a law of nature. In the same way the folk-lore of such an ancient people as the Hindu deserves scrutiny with the object of discovering the buried truth. If they are possessed of such notions regarding the fate of animals, careful analysis might give valuable suggestion.

Looking at the question in the light of Theosophical theories, we see that a wide distinction exists between man and animals. Man reincarnates as man because he has got to the top of the present scale of evolution. He cannot go back, for Manas is too much developed. He has a *Devachan* because he is a conscious thinker. Animals cannot have *Manas* so much developed, and so cannot be self-conscious in the sense that man is. Besides all this, the animal kingdom, being lower, has the impulse still to rise to higher forms. But here we have the distinct statement by the Adepts through

H. P. B. that while possibly animals may rise higher in their own kingdom they cannot in this evolution rise to the human stage, as we have reached the middle or turning-point in the fourth round. On this point H. P. B. has, in the second volume of the *Secret Doctrine* (first ed.) at p. 196, a foot-note as follows:

> In calling the animal "soulless" it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving *Ego-soul, i.e.,* that principle which survives after a man and reincarnates in a like man.
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> The animal has an astral body that survives the physical form for a short period; but its (animal) Monad does not reincarnate in the same, but in a higher species, and has not "Devachan" of course. It has the *seeds* of all the human principles in itself; but they are *latent.*

Here the distinction above adverted to is made. It is due to the Ego-Soul, that is, to *Manas* with *Buddhi* and *Atma.* Those principles being latent in the animal, and the door to the human kingdom being closed, they may rise to higher species but not to the man stage. Of course also it is not meant that no dog or other animal ever reincarnates as dog, but that the monad has tendency to rise to a higher species, whatever that be, whenever it has passed beyond the necessity for further experience as "dog." Under the position the author assumes it would be natural to suppose that the astral form of the animal did not last long, as she says, and hence that astral appearances or apparitions of animals were not common. Such is the fact. I have heard of a few, but very few, cases where a favorite animal made an apparitional appearance after death, but even the prolific field of spiritualism has not many instances of the kind. And those who have learned about the astral world know that human beings assume in that world the form of animal or other things which they in character most resemble, and that this sort of apparition is not confined to the dead but is more common among the living. It is by such signs that clairvoyants know the very life and thought of the person before them. It was under the operation of this law that Swedenborg saw so many curious things in his time.

The objection based on the immense number of animals both alive and dead as calling for a supply of monads in that stage can be met in this way. While it is stated that no more animal monads can enter on the man-stage, it is not said nor inferred that the incoming supply of monads for the animal kingdom has stopped. They may still be coming in from other worlds for evolution among the animals of this globe. There is nothing impossible in it, and it will supply the answer

to the question, Where do the new animal monads come from, supposing that all the present ones have exhausted the whole number of higher species possible here? It is quite possible also that the animal monads may be carried on to other members of the earth-chain in advance of man for the purpose of necessary development, and this would lessen the number of their appearances here. For what keeps man here so long is that the power of his thought is so great as to make a *Devachan* for all lasting some fifteen centuries—with exceptions—and for a number who desire "heaven" a *Devachan* of enormous length. The animals, however, being devoid of developed *Manas,* have no *Devachan* and must be forced onwards to the next planet in the chain. This would be consistent and useful, as it gives them a chance for development in readiness for the time when the monads of that kingdom shall begin to rise to a new human kingdom. They will have lost nothing, but, on the contrary, will be the gainers.

WILLIAM BREHON.

IS THEOSOPHY "OCCULTISM"?

Question: To be a good Theosophist, is it necessary to believe actively in Occultism? I mean: If a man feels the ennobling influence of the philosophy of Theosophy and endeavors to live by it, is it absolutely necessary for his profit and development to do more than believe that certain occult facts are facts, while he personally dislikes Occultism and avoids it in any form, finding Theosophic teachings sufficient to him without it?

W. Q. J.—The questioner has either heard from others or read that a good Theosophist *must* believe that Occultism is our highest goal as members of the T. S. Such is not the truth. At present "the T. S. is not," as an Adept once wrote to Mr. Sinnett, "a hall for teaching Occultism," although that is pursued by some. It is a Society meant for the giving of true views of life and of Nature to a suffering race which otherwise would sink into a spiritual death brought on by the joint efforts of materialists and theologians. Hence, at present, the true Theosophist is the true Altruist who sinks his personal desires for progress in a secret and fascinating art, so that he may give this true view of life, of death, and of immortality to as many of his fellow-men as he can reach. Many members of our Society, dazzled by the wonders of Occultism, have hastily taken up its study without realizing that it is something that demands not only will but wide intellect and unflinching memory; and many have failed as many others will.

—*Forum,* October, 1890.

"MAN, KNOW THYSELF"

IN ancient Greece, this maxim was engraved over the portal leading to the Path of Knowledge. For within man, it was said, could be found every element corresponding to the forces in nature. Know the powers in man and you will know the universe. True knowledge springs from within, and only through the study of Self can the unfoldment come. Present powers are but the merest fraction of man's inner possibilities. The greater portion of his being remains unknown.

The investigation of the unexplained laws of nature and the psychical powers latent in man is the Third Object of the present Theosophical Movement. This, in modern terms, is the scientific counterpart of the phrase "Man, Know Thyself," for to investigate the powers latent in the inner man is to study the nature of self. But how is such study to be pursued? Where is the laboratory in which investigation is to be made?

The Theosophical Movement in every age addresses itself to the individual man. No one can learn for another. No one can take for another the steps that lead to Self-Knowledge. Nor can the Three Objects be realized save by *individuals* who are determined to make the effort. The brotherhood of the First Object becomes a reality only as there are individuals who feel and practice brotherhood in themselves and towards all others. Investigation of the psychical powers latent in man is a private undertaking, to be pursued by each in the subjective experiences of his own daily life.

To understand the nature of steel, or any other metal, the object itself must be put to test. Under pressure and trial of various kinds, the qualities and attributes that are latent within are gradually brought to light. Good points and bad, virtues and weaknesses alike, thus reveal themselves to the experimenter's eye. Can man be known in any other way? Is it possible through a life of indulgence to bring into observation the deeper qualities of the human soul? Tempered steel is not proved by tests fit only for brass. Nor are the latent powers of the inner self brought to expression through a life of inaction or dependence. Man himself must be put to test. It is through effort and trial, the strain of *doing one's best* in every activity in life, that the psychical powers of the inner man are revealed.

Progress in the study of self demands that one shall do the best that he knows. No man can do more, but to fall short of this mark

is to fail in that which is entirely possible, is to deprive one's self of the full measure of achievement which each event holds. Few men know what their best really is because they do not *try,* because they do not key themselves to the pitch of their highest possibilities. To conquer new fields always means to encounter the unknown. To acquire new powers means to extend those we now have beyond their present limitations, for nothing can be but as an extension of that which is.

Do we aspire to understand the nature and powers of those we see to be vastly higher than ourselves on the ladder of evolution? Within one's self such knowledge must be sought. Each human being has the germ of every power which They possess. In these lie hidden the key to all mysteries, the potentiality of all understanding. How is one to comprehend the compassion of a Buddha or Christ, for example, except through exercise of the same power in himself, except he *feel* compassion for his fellow men, as They do. How appreciate the strength and wisdom of a Holy Sage unless one strive himself to be strong and wise? How understand the nature of any being, high or low, if not by seeking in one's self that which is common with the other? Within man is a corresponding element to every being or force in nature. Find it, use it, understand it, and the truth in all things may be known.

Though study of self be a private undertaking to be pursued by each in the experiences of his own life, it is not by severing relations with fellow men that this Object is achieved. The events of life would be empty forms were they lacking the association of fellow souls. Experiences garnered in one life by a single individual are too small a portion of the soul's requirements to permit of any form of separateness. That portion of man's nature which is manifested in a single life is only a fragment, a mere cross-section, of his whole being. The reality behind must be looked for in that larger sphere of his action which encompasses past, present, and future. How, then, is the wider application of this Object to be pursued? Since man, at his present stage, is unable to extend his vision beyond the limits of the present incarnation, how analyze the powers and faculties operative in other lives? How know himself as a complete being embracing all past and future incarnations?

Through practice of brotherhood, it is said, the truth in all things may be known. The Soul in all men is *One*—each is that Soul, and each reflects a portion of its life and character. Those fragments of man's being, manifested periodically throughout an eternity of *time,* are reflected, at each moment, in the universality of *space,* in all other beings and creatures which make up the manifested world. In other

words, the whole of one's being which, from the point of view of time, would require an eternity to manifest, is, from the point of view of space, always in expression somewhere in the universe. To observe, therefore, the life and experiences of others, to share their trials and hardships, is to extend the area of self-study, is to avail one's self of the privileges of brotherhood.

The study of self, therefore, extends beyond the limited expression of one's present personality, or of oneself apart from others and the whole. Every human being that we meet is a picture of ourself in greater or lesser degree. "Do not fancy you can stand aside from the bad man or the foolish man," states *Light on the Path.* "They are yourself, though in less degree than your friend or your master." To observe the actions even of a thief is to observe a portion of ourself, is to see reflected, as on a gigantic screen, the germs of greed and selfishness which have their roots in our own heart. Would we know more of the feelings of hatred and revenge that flash across our consciousness in moments of anger? Then note the life of the bandit or slayer. He is ourself in one of its aspects—a perfect semblance, perhaps, of some former incarnation, when conditions in which we lived were less favorable than now. Or possibly of some future life, if these seeds of greed and anger are allowed to grow on unchecked. But so is the good man a portion of ourself. Whatever height has been attained by any being, whatever power or virtue he may possess, these also are possible for every other man, for each has within him the potentiality of the whole. "By this knowledge," states Krishna, "thou shalt see all things and creatures whatsoever in thyself and then in me." Only the man who refuses to look within fails to see in himself the counterpart of all natures.

In the degree that man understands his own nature does he gain the power to understand and help those weaker than himself. The first requisite in helping another is the ability to *understand* his plight or condition. To say to a brother: "I cannot understand how you could have fallen into such difficulty," is to confess one's ignorance of his own nature, is to admit his inability to render help where help is needed. To understand a false course or position does not mean that one approves it. It means that he knows the power of desire and the weakness of the personality. It means that he knows how habit is formed and how easy it is for the unwary to drift into evil ways. It means above all that he knows the strength of Will and its power to overcome all evil, through having grappled successfully with the evil in himself. It is through the understanding heart that comes Compassion, the one virtue which renders all help

effective. To have mastered self is to have gained the power to understand every situation.

"Man, Know Thyself" means to look within, to investigate the psychical powers latent in the inner man. It means to enter the Path that leads to Self Knowledge, but, as stated in *The Voice of the Silence:* "Before thou canst approach the foremost gate . . . thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in Self."

"GOOD" AND "BAD" KARMA

W. Q. J.—The word *Karma* means "action." Each incarnation of a being is action; each manifestation of a system of worlds is action on the part of the entities that manifest. It is our Karma that brings us into whatever sort of body, in no matter what sort of environment, with whatever character, good or bad, high or low, broad or narrow. Karma in respect to things about us produces circumstances of environment, of change, for reward, for punishment, for pleasure or for pain. As to ourselves considered as moral beings, it produces from life to life a *tendency* for good, virtuous, wise actions and thoughts, or the reverse. Thus we see one man of lofty character environed by circumstances of the most painful nature, while another of a bestial or vicious character is placed where all circumstances appear to be pleasant. Which is good or bad Karma here? And what is the formula to determine whether Karma is good or bad? In the case of the good man surrounded by adversity it may well be good Karma, if so be that it strengthens him and broadens his sympathies; while with the other it may be wholly bad, since he only wallows in the mud of sensuality, thus redeepening his evil tendencies. "Good Karma—or action—is that which is pleasing, and bad that which is displeasing, to the Higher Self."

It is by a balancing of our Karma that we arrive here at such and such a place, with such and such a character, to experience differences of environment. That Karma which works on circumstances may be ordinarily unpleasant and thus by some called bad, but our character, acquired by other Karma, may be such as to enable us to triumph over adversity and now glean help and strength from the field badly sown in other lives by error or by mischance.

—*Forum,* March, 1892.

ALCHEMICAL DISCOVERY

Alchemy, believed by so many to have been a spiritual philosophy as well as a physical science, belonged to the teachings of the theosophical school. —H. P. Blavatsky, 1879.

Only a few decades ago Hermann Kopp, one of the best historians of chemistry, called the history of alchemy "the history of an error." . . . The trend of modern chemistry is toward rather than away from the theories which were condemned by the official science of the last century. . . . There is no doubt that much of alchemists' creed was "an error," but their idea that it must be possible to change one chemical element into another, as lead to silver, or silver to gold, has been strongly supported by the researches of our time.

—Prof. Fritz Paneth, 1926.

In dealing with alchemistic philosophy, we must always bear in mind that it played an important role in the Middle Ages and gave rise to an extensive literature that had a far-reaching influence on the spiritual life of the time. . . . To speak of the "error of alchemy" has become today not only somewhat out-dated, but a sign of intellectual poverty. There are very modern problems in alchemy, but they fall within another realm than that of chemistry.

—Dr. Carl G. Jung, 1939.

IN the closing pages of *The Secret Doctrine,* H. P. Blavatsky predicted that when the doctrines of Theosophy are finally recognized as being literally *scientific* truth, based upon the archaic wisdom of the spiritual forefathers of present humanity, her great work would become "but the pioneer of many more such books." While this consummation of Theosophic effort still lies in the distant future, it is not difficult, even now, to discover tendencies and lines of direction in modern thought which must some day converge to bring it about. No important field of scientific inquiry is without its few determined and fearless investigators who realize that their researches will be truly fruitful only when pursued from the solid foundation of philosophical principles, and who are resolutely contending against the habitual materialism of scientific method. It is to men of this character, free of inherited prejudice and eager to find untrodden paths of thought, that discoveries of the greatest significance are likely to fall.

The Secret Doctrine contains numerous hints regarding the progressive enlightenment of scientists in the past, and its suggestions have equal application to the future. After showing that the theories of Galileo, Descartes, William Thomson and others were all but

echoes of teachings known to the ancient philosophers, H. P. B. tells how these founders of modern science arrived at the same ideas and conclusions that were taught as axiomatic truths in the sanctuaries of the past. "Some," she wrote, "were led to it by the natural progress in physical science and by independent observation; others—such as Copernicus, Swedenborg, and a few more—their great learning notwithstanding, owed their knowledge far more to intuitive than to acquired ideas, developed in the usual way by a course of study."[1] Elsewhere she enlarges on the source of these intuitions:

> The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are allowed to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place.[2]

> Occult philosophy divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and only when forced to do so by the evolutionary tidal wave that carries on humanity slowly, silently, but steadily toward the dawn of the Sixth-Race mankind.[3]

The writer of *The Secret Doctrine* chose in particular one event, or group of related events, to illustrate this process of the gradual illumination of modern thought from the "other side." And, what is of more than incidental interest, the illustration was given in the form of a *prophecy,* some eight years prior to the actual happening. On page 612 of Vol. I, she concludes one of the passages cited above:

> We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time [1888] and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.

The constellation of scientific discoveries coming within this period were as follows: In 1895 Roentgen discovered X-rays; in 1896 Becquerel showed the spontaneous radioactivity of uranium; in 1897 Lorentz and Thomson discovered the electron. The question of whether or not the influence of these discoveries on modern thought was overstated by Madame Blavatsky may be answered with the words of two American scientists. Dr. Karl T. Compton, president of the Massachusetts Institute of Technology, said in 1936:

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[1] *S. D.* I, 117-18. [2] *S. D.* I, 611-12. [3] *S. D.* I, 558.

> The history of science abounds with instances when a new concept or discovery has led to tremendous advances into vast new fields of knowledge and art the very existence of which had hitherto been unsuspected . . . to my notion, no such instance has been so dramatic as the discovery of the electron, . . . which within one generation has transformed a stagnant science of physics, a descriptive science of chemistry, and a sterile science of astronomy into dynamically developing sciences fraught with intellectual adventure, interrelating interpretations and practical values.[4]

No longer can the textbooks complacently recite—as did one studied by Dr. Compton in 1904—that "Atoms are the *indivisible* constituents of molecules"! Paul R. Heyl of the U. S. Bureau of Standards has summed up in a paragraph the significance of the discovery of the electron and the related phenomena of X-rays and radioactivity:

> Perhaps the most outstanding fact in modern physical theory is the dominant position occupied by electricity. In the nineteenth century one spoke of matter and electricity as two separate and independent entities; nowadays electricity has become the fundamental entity of which matter is merely an aspect. Matter, once supreme, has lost its individuality and has become merely an electrical phenomenon which electricity may exhibit more or less according to circumstances.[5]

Thus, it was stated with great scientific accuracy that between 1888 and 1897 *materialistic* science would receive a "death-blow."

The more obvious correlative developments indicated by Dr. Compton would take many volumes to catalog; they are well known to scientists and form most of the subject-matter of modern texts on physics and chemistry, and, more recently, biochemistry. Even the biological problem of morphogenesis has its latest most promisingly tentative solution in theories founded on electromagnetic discovery.[6] The theosophist, however, is still more impressed by the psychological repercussions of this great change. By this is meant not merely the metaphysical polemics on the question of "Free Will" which fill the pages of philosophical journals, arguing pro and con whether the unpredictable character of electronic motion has destroyed mechanistic determinism, but rather the significant changes in attitude on the part of historians of science toward the ideas of the ancients. Lecturing on "Ancient and Modern Alchemy" at Cornell in 1926, Prof. Fritz Paneth of the University of Berlin told his listeners:

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[4] Smithsonian Institution *Report,* 1937, 205-6. [5] Smithsonian Institution *Report,* 1935, 226.

[6] See THEOSOPHY XXVIII, 395.

> My reason for selecting alchemy as the topic of my address is to be found in the fact that the trend of modern chemistry is toward rather than away from the theories which were condemned by the official science of the last century. . . . The ancient hypothesis that a uniform primordial matter might exist has been substantiated by modern knowledge, at first theoretically and later experimentally . . . if modern and ancient alchemy are very closely in agreement as to the existence of a primordial matter, this should be regarded not as a mere accident nor as an impress of human ideas upon nature, but as a distinct evidence that from the earliest times eminent thinkers have rightly conceived the unity in the multiplicity of things. The greatest significance of modern alchemy is that it has enormously strengthened this early conception and has furnished convincing proof of the unity of the material universe.[7]

Fortunately, no scientist of the present day would think of admitting that any of the alchemists actually *knew* the secret of transmuting base metals into gold. It is simply that now, after the denials of the nineteenth century, we know that the transformation proposed by the alchemist is a possibility verified in the modern laboratory. As a contributor to the *Scientific Monthly* put it, "Nature has always performed transmutations of the elements, but these were not noticed by scientists until 1896 when the discovery of radioactivity was made."[8] Thus, while the modern writer condemns as wholly delusive the means by which the alchemists tried to manufacture gold, he is nevertheless constrained to feel somewhat sympathetic to the medieval dream of transmutation.

Theosophists are not at all desirous of persuading contemporary scientists that gold can be manufactured according to alchemical formula. Were this belief to become current, another madness of gigantic proportion would be added to a world ill able to sustain its present psychic afflictions. Material transmutation was, after all, only the outward husk of the "sacred art," and it is of far greater importance that there first be an appreciation of the moral philosophy which lies hidden beneath the medieval jargon of the alchemists. Already it is admitted that their fundamental philosophical conceptions were sound: the unity of matter is known to be a fact, and transmutation, or the change of one element into another, is a process familiar to the modern physicist and chemist. The next step, obviously, is recognition of the doctrine of moral regeneration which the alchemists cloaked in the terms of the chemical science of their time. This is important, not for any "knowledge" that may be gleaned from the obscure treatises of the Middle Ages, but as

[7] *Science*, Oct. 29, 1926.

[8] *Scientific Monthly*, September, 1924 (p. 247).

further demonstration of the continuity of the Theosophical Movement through history, and evidence that its central truths are nothing new, but known to the wise and the devoted of all ages.

For these reasons, then, it is a matter of great interest that the founder of modern Analytical Psychology, Dr. Carl G. Jung, has discovered in the literature of alchemy a key to some of the mysteries of the human *psyche*. His recent book, *The Integration of Personality,* is in large part a study of alchemical symbolism, to which he was led by practical experiences in dealing with sick minds.

> The reader [Dr. Jung explains in his Introduction] will perhaps be astonished at the emphasis I lay on the study of alchemy. . . . Alchemy is not an old hobby of mine; I began a thorough study of the subject only within the last few years. My reason for making a fairly extensive use of alchemistic parallels is that in my psychological practice I have observed quite a number of actual patients' cases which show unmistakable similarities to alchemistic symbolism. . . . I must confess that it cost me quite a struggle to overcome the prejudice, which I shared with many others, against the seeming absurdity of alchemy. There is no hope of an approach to the subject if it is considered from the standpoint of modern chemistry, and it appears hopeless when one first tries to understand it psychologically. But my patience has been richly rewarded. I am now satisfied that alchemy is the requisite medieval exemplar of this concept of individuation.

It may be well at this point to give some slight idea of what "Analytical Psychology" is about. The whole of Dr. Jung's psychological theory is summed up in the single term "individuation"—the process by which individual character (he misleadingly terms it "personality") is *integrated,* giving the conflicting currents of emotional and mental life harmonious unity. Complete individuation might be described as self-mastery, with all that this implies. It means facing and seeking to understand the chaotic and non-rational elements which derive from the lower nature; it means also the rationalization of intuition. Rendered in Theosophic terms, individuation means the union of Buddhi and Manas—an interpretation which does no violence to Dr. Jung's conception, although it carries to a far more complete philosophical conclusion the idea that he seems to have grasped in principle. His discussion of individuation shows above all the necessity of clear metaphysical conceptions concerning the nature of the soul.

All that is irrational in the psychic life of man Dr. Jung assigns to the "unconscious," although he distinguishes somewhat vaguely between the demonic and the divine in irrational influences. In recog-

nizing the spiritual side of man's nature, Jung departs radically and constructively from the Freudian theory of psychoanalysis. He has, in a sense, perceived what H. P. B. calls "the difference between that which is negatively, or *passively* 'irrational,' because undifferentiated, and that which is irrational because too *active* and positive." (*Key*, 102.) "The function of *intuition*," Jung says, "largely depends upon unconscious operations of a complex nature. Because of this peculiarity, I have defined it as "perception of relations via the unconscious."

As a scientist, Dr. Jung offers no particular metaphysical theory, being content to define the qualities of human behavior as he finds them in practice. He comes close to the truth at an empirical level simply because he is a careful and sympathetic observer, an indefatigable student, and of such strong personal character as to throw off much of the influence of modern materialism. Theosophical students interested in keeping in touch with recent developments in modern psychology will find much to think about in Dr. Jung's books, of which, for the general reader, the best is probably *Modern Man in Search of a Soul,* published by Harcourt, Brace & Co.

The real quest of the alchemists, Dr. Jung has realized, was for moral redemption. Citing passage after passage from alchemical literature to show that their concern was with transmutation of the base stuff of human nature, he observes that "true alchemy was never a business or a career, but a real *opus* that a man carried on in silent, self-sacrificing labor." The various alchemical elements had each their correspondence on higher planes, and Dr. Jung is of the view that alchemical operations were really an inner psychological experience, assisted, however, by the corresponding processes which the alchemist carried out on the physical plane.

> The alchemist [he says] does not practice his art because he believes on theoretical grounds in correspondence; rather, he has a theory of correspondence because he experiences the presence of the idea in the physical order. I am, therefore, inclined to suppose that the true root of alchemy is less to be sought in transmitted philosophical views than in certain experience . . . of the individual researchers.

It is doubtful that any of the great alchemists had need of ritualistic aid in laboratory experiment; nevertheless, Dr. Jung's general view of their activities is far closer to the truth than anything hitherto written on the subject, in that it fully recognizes the spiritual purpose of the science of alchemy, and that the alchemists possessed *knowledge* of the laws of moral development. Dr. Jung's discovery that certain archetypal symbols which frequently recur in the psychic life of modern man were also symbols of common usage among the alchemists of the Middle Ages should be vastly suggestive to students of

psychology and to historians who are willing to set aside their materialistic preconceptions. While he does not believe there were "schools" of alchemy or any secret societies during this period, attributing the "astonishing agreement in principles" among the alchemists more to uniform psychological experience than to communicated ideas, his appraisal of their efforts should do much to change the current of modern criticism in this regard, leading, finally, to discovery of the common source of truth from which all the ancient philosophers and scientists drew their teaching. Just as modern scientific beliefs were centuries in achieving their present eminence, growing in authority bit by bit as the accumulation of facts gave the lie to religious dogma, so also, the return to purified metaphysics and moral philosophy must be preceded by the slow and laborious process of recovering the fragments of occult truth one by one. The initial requirement is an attitude of mind which can recognize the truth when it appears—a requirement Dr. Jung and a few others are beginning to fulfill.

Alchemy Defined

Alchemy deals with the finer forces of nature and the various conditions of matter in which they are found to operate. Seeking under the veil of language, more or less artificial, to convey to the uninitiated so much of the *Mysterium Magnum* as is safe in the hands of a selfish world, the Alchemist postulates as his first principle, the existence of a certain Universal Solvent in the homogeneous substance from which the elements were evolved; which substance he calls pure gold, or *summum materiae.* This solvent, also called *menstruum universale,* possesses the power of removing all the seeds of disease out of the human body, of renewing youth, and prolonging life. Such is the *lapis philosophorum* (philosopher's stone). . . . The Occultist-Alchemist, spurning the gold of the earth, gives all his attention to and directs his efforts only towards the transmutation of the baser *quaternary* into the divine upper *trinity* of man, which when finally blended, is one. The spiritual, mental, psychic, and physical planes of human existence are in Alchemy compared to the four elements—fire, air, water, and earth, and are each capable of a three-fold constitution, *i. e.,* fixed, unstable, and volatile.

—H. P. Blavatsky.

YOUTH-COMPANIONS' FORUM

IS there a Theosophical meaning in the story of the Prodigal Son, and if so, what does his brother represent?

(*a*) The Prodigal Son and his brother may be taken to represent two human types, each of whom suffers from a wrong conception of man's true place in nature. Neither knows that he is a Soul under the brotherly necessity of working for all and sharing with all. One openly defies the spiritual path and seeks pleasure for its own sake; the other seems to conform to the path of duty, but, like the Prodigal's brother, he deceives himself through self-righteousness and falls prey to a pride from which it is difficult to awaken. The true Elder Brothers of humanity work willingly for Their younger, prodigal brothers, aiding them to find their way back to their real home, the House of Knowledge.

(*b*) The elder brother may be taken to represent all those who work for results, whose motive for action is not in the action itself. The father's request to kill the fatted calf aroused resentment in the older son because he had not labored impersonally, but with a view to the inheritance, or with the hope of appreciation and reward from his father. He was like many in East and West who practice the virtues and austerities for the sake of their own progress. If the self-righteous brother had analyzed his own motivation, he would have gone to his father and have said, "I have only seemed to be a good son. In my heart I have been selfish and now I am suffering the pang called 'a sense of injustice.' Help me to see that we work, not for ourselves, but that all beings may share in the harvest." *The Friendly Philosopher* (p. 275) says that our progress upward might be in a consecutive range of steps, without the breaks and obstacles that a false conception of our nature brings about; that some day the time must come for us to declare that we will arise and resume our real place in nature and work to the end that all beings may share in all knowledge.

How are we to think of the Over-Soul? What is its relation to the individual and what part does it play in manifestation?

(*a*) The term "Over-Soul" represents the advances made by exoteric Western philosophers toward perception of ancient esoteric teachings of the *Logoi,* and perhaps for this reason is employed in H. P. B.'s statement of the third fundamental proposition of Theosophy. The philosophy embodied in the idea of "over-soul" suggests at once the fundamental identity *in esse* of all souls and their spiritual communion as differentiated aspects of the Unknown Root. All souls

partake of both unity and diversity, and the word Over-Soul, as the idea of the Third Logos, carries both implications. *One* as to the power to become, or "Be-ness," souls are thus "bound back" to their unity of origin, while as differentiated expressions of the Universal Mind they pursue their "separate" pilgrimages, thereby effecting the interdependent evolution of the whole. A passage from *The Secret Doctrine* aids in defining the terms "Logos" and "Universal Mind," and suggests their relation to the Over-Soul:

> Man was regarded in several systems as the *third Logos*. The esoteric meaning of the word Logos (speech or word, *Verbum*) is the rendering in objective expression, as in a photograph, of the concealed thought. The *Logos* is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the Logos, though the latter is the *esse* of that Universe. (II, 25.)

Man, through his identity with the Over-Soul, or Universal Mind, "reflects in himself all that he sees and finds in *his* Universe, the Earth." Thus, even in his pilgrimages as a being of diversity, he is constantly affected by his unity in principle with the Over-Soul, and because unity on the plane of spirit becomes interdependence on the plane of matter, his own actions flowing from use of free-will produce conditions which affect the totality of beings. Every thought and deed of the individual makes its contribution to the pattern in Universal Mind, in turn the "conditioner" of further objective manifestation.

(*b*) In this manifested world, the Over-Soul or "World" Soul may be likened to Universal Fire. Fire, with its potentialities, always exists everywhere, be it present in physical burning or not. Thus with the Over-Soul; it is unconfined, always existent, and has, like fire, the principles of creation, preservation and destruction latent within it. All souls are identical with the Universal Over-Soul, says H. P. Blavatsky in the Third Fundamental Proposition. Each individual soul, inhabiting a body, has proceeded from and is a spark of the Universal World-Soul, just as the individual fire is an expression of Universal Fire. It might be said that as the spark or soul, which issued from the great Over-Soul, goes through its journey of manifested life, its potential radiance shines forth more and more as it gains greater perception and knowledge, until at last all is seen by the soul in its true and clear light. H. P. B. indicates in *Isis Unveiled* that "the soul is born in this world upon leaving *another world (anima mundi)* [or the World-Soul], in which her existence precedes the one we all know (on earth)." (I, 345.) Emerson also makes clarifying statements in his essay, "The Over-Soul": "The Supreme Critic on all the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest

as the earth lies in the soft arms of the atmosphere; that Unity, that Over-Soul, within which every man's particular being is contained and made one with all other. . . . Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE."

Theosophy, it is said, prescribes no "rules" for individuals. Does not application of the Three Fundamentals result in some kind of regular living, and is this not living by "rule"?

Theosophy makes every person his own final authority in matters of choice and conduct. It points out that you cannot in fact take from any man this power to choose. The man who follows a leader blindly must have at some time consented to do it. Theosophy would wake us up and keep us awake so that we become ever more fully aware of what we are doing, and why. In applying the three fundamental principles to everyday life, man brings about a different inner attitude. One who attempts to base his decisions on fundamental principles finds himself living a more normal and natural life, because it is the nature of his own soul to live by principle. His outward life does become more regular, but the regularity is the result of a disciplined inner life. His actions assume a pattern which grows out of his increasing calm, his developing power of discrimination, his keener sense of justice, his growing vision of the interdependence of all beings. This is obviously the direct opposite of living by rules made by someone else. All the noble characters in history, when analyzed, appear as people who lived according to the principle of Universal Brotherhood, the principle of sacrifice. Such souls do keep true rules, but of their own making, and they follow them as naturally as a flower grows.

If the true teachings of all religions are identical, why are the Brahmans "mortal enemies" of the "Buddhists," as stated by H. P. B. in "Caves and Jungles," page 72.

(*a*) If one reads the history of any religion, turning back through the centuries, he discovers that each was founded by one individual, a Christ, a Buddha, a Lao-tze or a Krishna. He finds their teachings identical in principles. But in each case, after the death of the Master, the disciples, not fully understanding the message, begin to argue and to split up into sects and cults that war upon each other. So with Buddhism, so with the religion from which Brahmanism developed.

King Asoka sought to restore Buddhism, but after his death it speedily broke up and in a short time was entirely displaced by the theocratic Brahmanism. (*Caves and Jungles,* p. 72.) The Brahmans had made it a practice to conceal or change teachings to suit their

own purposes, as when they altered the Upanishads to defeat Buddha, who wanted to give the truth to the people. But this has happened in all religions. This pattern has repeated itself in all lands and accounts for religious wars and persecutions, and for the corruption we find in other departments of life. For only when religion is kept pure, when men realize that they need no priests to interpret truth, will a true civilization exist among men, with no sectarian conflicts.

(*b*) The true teachings of all religions are identical because they emanate from the same source—the one Wisdom Religion. The teachings of Brahmans and Buddhists, as they stand today—that is, untouched by theosophical interpretations and explanations—are crowded with "ritualism and dogmatic theology" in much the same way as the various doctrines of the Christian Churches and sects. Small wonder, then, that sectarian conflict has arisen, and that the Brahmans are "mortal enemies of the Buddhists." It is the esoteric teachings of Buddha that are the same as the Theosophical doctrine. "His Esoteric teachings were simply the Gupta Vidya (Secret knowledge) of the ancient Brahmins, the key to which their modern successors have, with few exceptions, completely lost." Theosophy is neither Buddhism nor Brahmanism; it is a synthesis of the verified, self-evident truths common to both.

One Will and Force

We believe that there is but one undefinable Principle in the whole Universe, which being utterly incomprehensible by our finite intellects, we prefer rather to leave undebated than to blaspheme Its majesty with our anthropomorphic speculations. We believe that all else which has being, whether material or spiritual, and all that may have existence, actually, or potentially in our idealism, emanates from this Principle. That everything is a correlation in one shape or another of this Will and Force; and hence, judging of the unseen by the visible, we base our speculations upon the teachings of the generations of Sages who preceded Christianity, fortified by our own reason.

—H. P. Blavatsky.

THE BABEL OF MODERN THOUGHT

[A favorite critical theme of H. P. Blavatsky, in her *Lucifer* editorials and elsewhere, was the vain and often arrogant claim of modern thought to have vastly improved upon the ancients, and to have brought to light ideas of which the philosophers and scientists of antiquity never dreamed. These presumptuous assertions she often exposed, at the same time pointing out the fallacies in contemporary theories that were offered in evidence of this modern "superiority." In these pages are provided excerpts from Part II of her article, "The Babel of Modern Thought," which first appeared in *Lucifer* for February, 1891.—Editors, THEOSOPHY.]

NEW systems, yclept philosophical, new sects and societies, spring up now-a-days in every corner of our civilized lands. But even the highest among them agree on no one point, though each claims supremacy. This, because no science, no philosophy—being at best, but a fragment broken from the WISDOM RELIGION—can stand alone, or be complete in itself. Truth, to be complete, must represent an unbroken continuity. It must have no gaps, no missing links. And which of our modern religions, sciences or philosophies, is free from such defects? Truth is One. Even as the palest reflection of the Absolute, it can be no more dual than is absoluteness itself, nor can it have *two* aspects. But such truth is not for the majorities, in our world of illusion—especially for those minds which are devoid of the *noëtic* element. These have to substitute for the high spiritual and *quasi* absolute truth the relative one, which having two sides or aspects, both conditioned by appearances, lead our "brain-minds"—one to intellectual scientific materialism, the other to materialistic or anthropomorphic religiosity. But even that kind of truth, in order to offer a coherent and complete system of something, has, while naturally clashing with its opposite, to offer no gaps and contradictions, no broken or missing links, in the special system or doctrine it undertakes to represent.

And here a slight digression must come in. We are sure to be told by some, that this is precisely the objection taken to theosophical expositions, from *Isis Unveiled* down to the *Secret Doctrine*. Agreed. We are quite prepared to confess that the latter work, especially, surpasses in these defects all the other theosophical works. We are quite ready to admit the faults charged against it by its critics—that it is badly arranged, discursive, overburdened with digressions into by-ways of mythology, etc., etc. But then it is neither *a* phil-

osophical system nor *the* Doctrine, called secret or esoteric, but only a record of a few of its facts and a *witness* to it. It has never claimed to be the *full* exposition of the system (it advocates) in its totality; (*a*) because as the writer does not boast of being a great Initiate, she could, therefore, never have undertaken such a gigantic task; and (*b*) because had she been one, she would have divulged still less. It has never been contemplated to make of the sacred truths an integral system for the ribaldry and sneers of a profane and iconoclastic public. The work does not pretend to set up a series of explanations, complete in all their details, of the mysteries of Being; nor does it seek to win for itself the name of a distinct system of thought—like the works of Messrs. Herbert Spencer, Schopenhauer or Comte. On the contrary, the *Secret Doctrine* merely asserts that a system, known as the WISDOM RELIGION, the work of generations of adepts and seers, the sacred heirloom of pre-historic times—actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works. Giving a few fragments only, it there shows how these explain the religious dogmas of the present day, and how they might serve Western religions, philosophies and science, as sign-posts along the untrodden paths of discovery. The work is essentially fragmentary, giving statements of sundry facts taught in the esoteric schools—kept, so far, secret—by which the ancient symbolism of various nations is interpreted. It does not even give the *keys* to it, but merely opens a few of the hitherto secret drawers. No *new* philosophy is set up in the *Secret Doctrine,* only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung. Its chief attempt is to show, that however divergent the respective doctrines and systems of old may *seem* on their external or objective side, the agreement between all becomes perfect, so soon as the esoteric or *inner* side of these beliefs and their symbology are examined and a careful comparison made. It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and forgetting the human *self,* sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries. This is all the *Secret Doctrine* claims. Are not a few facts and self-evident truths, found in these volumes—all the literary defects of the exposition notwith-

standing,—truths *already proved practically to some,* better than the most ingenious "working" hypotheses, liable to be upset any day, than the *unexplainable* mysteries of religious dogmas, or the most seemingly profound philosophical speculations? Can the grandest among these speculations be really profound, when from their *Alpha* to their *Omega* they are limited and conditioned by their author's *brain*-mind, hence dwarfed and crippled on that Procrustean bed, cut down to fit limited sensuous perceptions which will not allow the intellect to go beyond their enchanted circle? No "philosopher" who views the spiritual realm as a mere figment of superstition, and regards man's mental perceptions as simply the result of the organization of the brain, can ever be worthy of that name.

Nor has a materialist any right to the appellation, since it means a "lover of wisdom," and Pythagoras, who was the first to coin the compound term, never limited Wisdom to this earth. One who affirms that the Universe and Man are objects of the senses only, and who fatally chains thought within the region of senseless matter, as do the Darwinian evolutionists, is at best a *sophiaphobe* when not a philosophaster—never a philosopher.

* * * *

While the Evolutionists (of Herbert Spencer's school) maintain that the historical evolution of the religious feeling consists in the constant abstraction of the attributes of Deity, and their final separation from the primitive concrete conceptions—this process rejoicing in the easy-going triple compound of *deanthropomorphization,* or the disappearance of human attributes—the Comtists on their side hold to another version. They affirm that fetishism, or the direct worship of nature, was the primitive religion of man, a too protracted evolution alone having landed it in anthropomorphism. Their Deity is Humanity and the God they worship, Mankind, as far as we understand them. The only way, therefore, of settling the dispute, is to ascertain which of the two "philosophical" and "scientific" theories, is the less pernicious and the more probable. Is it true to say, as d'Alviella assures us, that Mr. Spencer's "Unknowable" contains all the elements necessary to religion; and, as that remarkable writer is alleged to imply, that "religious feeling tends to free itself from every moral element"; or, shall we accept the other extremity and agree with the Comtists, that gradually, religion will blend itself with, merge into, and disappear in *altruism* and its service to Humanity?

Useless to say that Theosophy, while rejecting the one-sidedness and therefore the *limitation* in both ideas, is alone able to reconcile the two, *i.e.,* the Evolutionists and the Positivists—on both metaphysical and practical lines. How to do this it is not here the place to say, as every Theoophist acquainted with the main tenets of the Esoteric Philosophy can do it for himself. We believe in an impersonal "Unknowable" and know well that the ABSOLUTE, or Absoluteness, can have nought to do with worship and anthropomorphic lines; Theosophy rejects the Spencerian "He" and substitutes the impersonal IT for the personal pronoun, whenever speaking of the Absolute and the "Unknowable." And it teaches, as foremost of all virtues, *altruism* and self-sacrifice, brotherhood and compassion for every living creature, without, for all that, worshipping Man or Humanity. In the Positivist, moreover, who admits of no immortal soul in men, believes in no future life or reincarnation, such a "worship" becomes worse than fetishism: it is *Zoolatry,* the worship of the animals. For that alone which constitutes the *real* Man is, in the words of Carlyle, "the essence of our being, the mystery in us that calls itself 'I'— . . . a breath of Heaven; the Highest Being reveals himself in man." This denied, man is but an animal—"the shame and scandal of the Universe," as Pascal puts it.

ALL-PERVASIVE MIND

Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE or MIND, the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the Monarch and Lawgiver of the universe; the ultimate substance from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervades the universe—who is called, by way of preëminence and excellence, the Supreme Good, the God, "the God over all." He is not the truth nor the intelligence, but "the father of it." Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse. —PLATO.

THE PARADOX OF HAPPINESS

ALL the great philosophical questions and problems of life are discussed in Theosophy, but not all of them are resolved into simple and clear explanations that the intellect can grasp. More often the solution is left in the form of a paradox for the student to ponder. The significance of this needs to be considered. Why did Buddha, Jesus, Plato and H. P. Blavatsky leave the most crucial issues with their apparently discordant elements unexplained? Because, perhaps, in no better way could the power of mind be stimulated to embark on a self-induced career of inquiry.

For thousands of years men have been driven to deep thought by a statement in the Upanishads which speaks of the essence of every being as "that Great One who is joy without rejoicing." This is an affirmative teaching, but not one which may be "believed," for unless made the subject of reflection, it means nothing. A statement of this sort is food for the higher mind. It immediately suggests the question, "What is happiness?" and may lead the individual to intelligent introspection, to quest for the nature of reality along such a line of thought as this:

"Joy? I feel *that* when physical vitality is high, when the current of life runs strong in my body. I feel it, too, when I find my mind and my soul growing, creating, enlarging and deepening my field of awareness. Always in striving rather than in past attainment do I experience what seems the truest happiness. And around me I observe that men who have fulfilled what they imagined to be their highest aspirations, find that the joy of effort and struggle needs yet another incentive to call it into action."

This implies that the deepest essence of man is *Will*—the action of spirit attempting to conquer a stubborn world of matter; that the search for the "fountain of youth" is a quest for endless objectives to impel the soul toward growth.

Yet the spirit of man cannot grow, for spirit must be the essence which makes growth possible—the *power* to grow; nevertheless, from this same spirit must come the joy in increase of strength and power which follows either physical or mental effort. There must then be a direct relation between physical vitality and the vitality of spirit, the former being a reflection of the latter. Perhaps the Sun-worshippers knew this, and chose the source of physical life as a fitting symbol of the source of life spiritual. The capacity to grow must

exist on every plane of human nature, and therefore be the secret of fundamental unity between every degree of evolving intelligence on all planes.

The "Self of Matter and the Self of Spirit can never meet," it is written in *The Voice of the Silence,* yet in every organism of evolving life there is both form or matter and the spirit behind the form, the latter being the essence of intelligence. When Matter is resolved to its ultimate elements, it, as well as its ensouling intelligence, becomes a metaphysical or spiritual entity. (H. P. B. called the atom an "entified abstraction.") If Matter and Spirit are ultimately the same in kind, why do not the Self of Matter and the Self of Spirit meet everywhere in all things? In the solution of this question is hidden the secret of the problem of good and evil; for, unless there were elements in human nature in profound opposition, there could be no moral problem. The *Self* of Spirit means *our* consciousness of Spirit, reflecting itself in our higher desires to realize a Universal Brotherhood. The Self of Matter, on the other hand, is our consciousness of Matter, our perception of the attractions of a separative and irresponsible existence wherein power over the lower orders of beings may be exploited. Therefore is man torn between his desire for selflessness, or unity with the purposes of all nature, and his desire to linger in the half-human realm of purely personal and separative desires. Hence, man has two natures rather than one, and their purposes are incompatible. The Higher Self rejoices while the personal self is miserable, and when the personal self is exalted the Spiritual Self protests with pangs of "conscience."

The popular maxim, "It is not wise to carry water on both shoulders," expresses intuitive recognition that "The Self of Matter and the Self of Spirit can never meet," that "One of the twain must disappear; there is no room for both." The pilgrimage of evolution is made difficult because the wayfarer supposes that *some* water must be carried on each shoulder, and because mankind learns only through long experience how to lighten the unnecessary burden. The water on the right shoulder is nourishing to growth of soul; the water on the left, without sustaining refreshment, however pleasant to the taste. Strangely, too, the draughts taken from the left-hand vessel do not make the burden easier by diminishing its weight, but rather tend to increase the volume, while if unselfishness and intelligent purpose are used to quench the thirst, the burden on the left becomes lighter as its contents evaporate. Hence the saying, "He who seeks happiness, finds it not." To continue the analogy, the water of the left-hand vessel finds its rightful use as a cooling vapor which dissi-

pates of itself in the progress of time. And while the Pilgrim is still engaged in traversing the difficult path of *human* evolution, this vapor allows him to breathe more easily, offering the fitting enjoyments of normal personal life. Farther on the Path, even the vapor is unnecessary, for it has been released and transformed by the fire of understanding devotion. When the pilgrim has reached this stage, however, he no longer seeks to quench his thirst from the vessel of desire. He perceives, too, that the fault was not in the water, but in the use to which it previously had been put. As vapor it may be absorbed by the pilgrim, transformed and refined to a part of himself. But this water is then no longer the Self of Matter; it has become the Self of Spirit through rightful use.

The most profound truths may emerge from reflection on a paradox, and from a desire to resolve its discordant elements into a higher synthesis. Whether the paradox is brought sharply to attention by the contrasts between professed motives and human action, or whether suggested by a passage of ancient scriptures, meditation upon the problem can produce much more than an intellectual solution. That which applies to any part of Nature applies in degree to ourselves. Observation turned inward may become self-knowledge, and self-knowledge is the only guide to intelligent action.

FREEDOM AND CIRCUMSTANCE

If you please to plant yourself on the side of Fate, and say, Fate is all; then we say, a part of Fate is the freedom of man. For ever wells up the impulse of choosing and acting in the soul. Intellect annuls Fate. So far as a man thinks, he is free. And though nothing is more disgusting than the crowing about liberty by slaves, as most men are, and the flippant mistaking for freedom of some paper preamble like a "Declaration of Independence," or the statute right to vote, by those who have never dared to think or to act, yet it is wholesome to man to look not at Fate, but the other way: the practical view is the other. His sound relation to these facts is to use and command, not to cringe to them. —RALPH WALDO EMERSON.

ON THE LOOKOUT

Mystery of Comets' Tails

Comets are wandering heavenly bodies which have a definite cycle through the solar system; but, unlike planets, they do not follow an orbit around the sun at a fixed distance. Comets may travel far beyond the path of Neptune, and approach to within several million miles of the sun. Their orbit is sometimes elliptical and sometimes parabolic, as nearly as can be determined. As the wanderers rush through space they drag a tail composed of very fine particles of matter. The tail usually flares for a great distance behind the comet, becoming wider and more attenuated the further it extends. As a comet approaches the sun, the tail is repelled and points *away from* the sun. Apparently, the tails of comets defy gravity, or else there comes into play another force which is much greater than the gravitational attraction. H. P. Blavatsky noted this fact in *The Secret Doctrine* (I, 504). She quotes Laing's *Modern Science and Modern Thought:*

> ". . . The extreme tenuity of a comet's mass is also proved by the phenomenon of the tail, which, as the comet approaches the sun, is thrown out sometimes to a length of 90 millions of miles in a few hours. And what is remarkable, THIS TAIL IS THROWN OUT AGAINST THE FORCE OF GRAVITY *by some repulsive force,* probably electrical, so that it always points away from the Sun (!!!) And yet, thin as the matter of comets must be, *IT OBEYS THE COMMON LAW OF GRAVITY* (!?) . . . "

Attraction and Repulsion—The Real Law

H. P. B. comments: "A comet whose tail defies the law of gravity right in the Sun's face can hardly be credited with obeying that law." She has more to say on this subject in the *Transactions* (p. 117):

> By weight, gravity in the occult sense of attraction and repulsion is meant. It is one of the attributes of differentiation, and is a universal property. By attraction and repulsion between matter in various states it is possible, in most cases, to explain (whereas the "law of gravitation" is insufficient to do so) the relation which the tail of the comets assume when nearing the sun; seeing that they manifestly act contrary to this hypothesis.

The first scientific theory of repulsion, other than the familiar electrical and magnetic repulsion, was offered by J. Clerk Maxwell about 1870. He proposed the hypothesis, supported by mathematical reasoning, that light (or, more generally, radiation) exerts a pres-

sure on the objects it strikes—a pressure proportional to the surface area of the object or particle of matter. (Maxwell claimed that the pressure of strong sunlight on a square mile is about 3¼ lbs. *S. D.* I, 514.) Gravity, as distinguished from radiation repulsion, exerts an attractive force proportional to the mass of the body attracted. For ordinary particles down to a very minute size, the force of gravity is far greater than that of the "radiation pressure" caused by intense light striking the particle. But as size grows smaller the effect of radiation pressure becomes increasingly great (from the mathematical relationship of area to volume); finally a limit is reached where the two forces balance, and after that the effect of gravity becomes progressively less than the opposite effect of radiation repulsion.

SCIENTIFIC EXPLANATIONS

Little experimental evidence of this fact was found until many years after Maxwell had formulated the theory of radiation pressure. Several attempts to verify his equations failed because of the extremely delicate instruments required for such measurement. It was not until 1900, and after, that some American experimenters obtained experimental proof of radiation pressure. The idea was then used to explain the repulsion of the tails of comets away from the sun. (See, for instance, Robert H. Baker's *Astronomy*, 1938, p. 238).

NEW FORCE OF LIGHT

Science for Feb. 7 contained a further development of the theory of radiation pressure:

> A newly discovered force, 200 times as effective as gravity, was announced to members of the American Astronomical Society, meeting at the Franklin Institute. Dr. Lyman Spitzer, Jr., of Harvard Observatory, told of this attraction, which acts on minute particles of dust between the stars. It is really a consequence of a well-known effect—the same pressure of light that makes a comet tail point away from the sun. Such radiation pressure pushes on the dust particles in space.

All Space, the Secret Doctrine teaches, contains particles acted upon dynamically by various forces, and among the latter is that called "radiation pressure." . . . *"There is not one finger's breadth . . . of void Space in the whole Boundless (Universe)*. . . . Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going." (*S. D.* I, 289, 633.)

Are Comets' Tails Colloidal?

Returning to comets, an interesting sidelight is thrown on the theory of repulsion by Jerome Alexander in *Science* for Aug. 15. In a discussion of "Colloids In Astronomy and Meteorology," he says:

> The comet's tail is . . . an extremely tenuous celestial camouflage, a vast Faraday-Tyndall effect, analogous to what a searchlight beam shows in a foggy or dusty atmosphere. The earth recently passed through a comet's tail without appreciable effect, although yellow journals prophesied dire consequences and members of a certain sect gathered in church to await the impending "end of the world" and last judgment.
>
> . . . colloidal particles are selectively repelled by the sun, both larger masses and gases tending to be attracted. . . . An outstanding instance of the zone of maximum colloidality appears in the case of comets, whose nuclei, comas, and tails consist in part of colloidal matter. . . .

While the evidence in support of the theory of radiation pressure is admittedly scanty, the fact of a repelling force exerted by the sun seems beyond question. This is made clear by R. Waterfield in *A Hundred Years of Astronomy* (1938):

> Although there can be but little doubt as to the general correctness of this theory, the observational evidence in support of it is still far from complete. The direct photography of comets has, however, shown definitely that the material in the tail of a comet is, as it should be, traveling outwards from the head away from the sun. Moreover it is found that this material is moving outwards with a *velocity that is continually increasing, i.e.,* with an acceleration. This definitely proves that the material is moving under the influence of a *continually* acting force emanating from the direction of the sun. . . .

Intuitive John Herschel

In the last century, Sir John Herschel remarked on the subject of cometary motion: "It is clear that *if we have to deal here with matter, such as we conceive it*—viz., *possessing inertia—at all,* it must be under the dominion of forces incomparably more energetic than gravitation, and quite of a different nature." (Quoted by Agnes Clerke, in *A Popular History of Astronomy During The Nineteenth Century,* p. 103.) In this statement Herschell approached H. P. B.'s explanation of gravitation. Noting the researches of General Pleasonton (*Isis Unveiled* I, 271), she asserts:

> That there is no *gravitation* in the Newtonian sense, but only magnetic attraction and repulsion; and that it is by their magnetism

> that the planets of the solar system have their motions regulated in their respective orbits by the still more powerful magnetism of the sun, not by their weight or gravitation.

What is radiation pressure, if not a form of electrical repulsion? Light itself is but a form of electricity, as recognized by modern physics. Thus the behavior of the tails of comets illustrates the other half of gravitational law—Repulsion, as explained by H. P. B. half a century ago.

"THE ATLANTIC MIGRATION"

Until recently, historians have assumed that the familiar explanations of the great migration of European peoples to the American continent were sufficient to account for so extraordinary a movement of population. The religious persecutions of the Old World, its stratification of classes and attendant economic oppressions have long been offered as adequately accounting for the emigration to the West. But today, with the perspective of a generation of study since this great human tide began to recede, it is beginning to be realized that these explanations are at best superficial, and that some great law of the social organism was exerting its force throughout the centuries during which America became the new home of so many millions of souls. This view is expressed by Marcus Lee Hansen in his thoughtful work, *The Atlantic Migration* (Harvard University Press, 1940). He writes:

> It is clear that the cause of so vast an exodus was wider than race or nationality and deeper than legislation or politics. It was not a mania of a single generation, nor of ideas that prevailed for a mere decade or two. The cause was as universal as the movement itself.
>
> Quite as marked as its universality was the periodicity of the movement. It advanced in a series of waves, each greater than the preceding. After a period of flow there followed an interval during which the current hesitated or seemed to reverse itself, only to be followed by a sudden rush of even greater volume (pp. 8-9).

A MOVEMENT OF INDIVIDUALS

From 1815 to 1914, thirty-five million people came to America. They came for the most part as pioneers, moved by an inner drive to break away from the old order. But this motive was not uniformly conceived, as Mr. Hansen points out:

> Along with the characteristic of size, attention should be given to the individual aspect and unofficial nature of the movement in which these multifarious people participated. Mankind had moved before

> this time—as conquering tribes, as organized bands of settlers, as companies of traders. In such migrations the individual had been a cog in a mechanism greater than himself. . . . But the European of 1815 or 1914 left the Old World and settled in the New usually as an individual.

Underlying Cause

In this passage Mr. Hansen lays a basis for the Theosophical doctrine of individual karmic attraction to explain the selective character of the great wave of immigration. To America, wrote W. Q. Judge, European fathers and mothers have been drawn, "establishing currents of attraction that will inevitably and unceasingly draw into incarnation Egos similar to themselves." It seemed "as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun." Mr. Judge throws light on the underlying cause of the exodus, which Mr. Hansen feels is "deeper than legislation or politics," saying, "The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future." (Theosophy IV, 402, 403.)

Transformation Taking Place

The wondrous transformation of America from a primitive, backwoods country to the greatest industrial, financial, scientific, and power-consuming country in the world in less than two centuries is in itself a fact to puzzle over. According to the *Saturday Evening Post* of May 17, we are but six per cent of the world's population on five per cent of the world's surface; yet—

> we produce two-thirds of the world's oil, one-third of its lumber, one-third of its coal, one-third of its hydro-electric power, one-third of its pig iron, nearly one-third of its aluminum, and two-fifths of its copper.
>
> We spend more than one-third of the total national income for things we could do without. . . .
>
> We have one-third of all the railroads in the world, nearly one-half of all the radios, one-half of all the telephones and nearly three-quarters of the automobiles—yet we are only one-sixteenth of all the people in the world.

What causes America to be the seat of all this activity? Why is she, materially, so fruitful? More than fifty years ago, Mr. Judge wrote:

The people of all nations now turn their eyes to America, and that name for them stands for the United States. Its energy, activity, and freedom hold the imagination of the foreigner, and here he thinks aspirations may be realized, unfettered by the chains of caste, kingly prerogative, or religious restraint. With all that, Europeans often laugh at the newness and crudity of America, yet admiration cannot be withheld for the tremendous nerve power, the facile adaptability, the swift onward rush of the civilization beginning to bloom in the United States. It is the occult forces working in this land, whether they know it or not, that is the reason. . . . Here we see the fusion of all races going on before our eyes, and here too is the greatest push of energy, of inquiry, and of achievement.

NATION OF PIONEERS

Regarding the future of America from the general viewpoint of Race evolution, H. P. Blavatsky said in *The Secret Doctrine:*

Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis,* not only mentally, but also physically. . . .

Thus the Americans have become in only three centuries a "primary race," *pro tem.,* before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics (II, 444-5).

LOST INCA CITIES

"The City Above the Clouds" and "The Inaccessible City," both lost since the ancient Inca civilization flowered in South America, have been found 12,000 feet up in the Peruvian Sierras, an expedition reported. . . .

So states an Associated Press dispatch of Feb. 9. Dr. Paul Fejos is American leader of the expedition sponsored by Axel L. Wenner-Gren, Swedish industrialist. The article continues:

The discovery, they said, promised to "uncover an enormous empire of the pre-Incas races," and added that in "sheer weight and magnitude" the masonry already unearthed rivaled "the Egyptian Pyramids and Angkor in French Indo-China."

> The expedition reported that three to five feet of humus and a full-grown mountain forest covered the two ancient cities. Their site is a valley in the south central highlands north of Cuzco, across the Andes from Machu Picchu, where in 1911 the Hiram Bingham expedition from Yale University made important Inca discoveries.

In the area already excavated, the explorers have found "baths" cut from rock and fed by "elaborate water channels." A sewage and drainage system was built by these ancient engineers, as well as great walls of white granite, and hand-hewn stone steps.

Previous Discoveries

The September, 1934, Lookout contained a detailed account of the expedition to Machu Picchu, mountain citadel of the Incas high in the Andes. The present "lost cities" have many characteristics in common with Machu Picchu, according to available description. Whence these ancient cultures? Both the Central and the South American civilizations of the past point to an origin the same as that from which early European and African civilizations were derived. When the great continent of Atlantis sank, its inhabitants who escaped the destruction migrated in all directions. Certain of them came to America, there establishing new seats of Atlantean culture. Their architectural achievements may be studied in the pre-Mayan and pre-Inca ruins, many more of which may yet be discovered. The Mayas and Incas, relatively recent peoples, brought memories of more ancient and glorious civilizations with them; yet the greatest accomplishments of nobler races of men remain hidden, to be found at a time when they will be more appreciated. Perhaps the unearthing of the pre-Inca cities is the beginning of a wave of future discovery. Theosophists await with interest more detailed reports of these findings, so that the teachings with regard to ancient civilization can be vindicated further.

Mysterious City in Cordilleras

As evidence that the Spanish explorers and plunderers did not find all the Mayan and Inca secrets, H. P. Blavatsky described a mysterious hidden city in the Cordilleras (*Isis Unveiled* I, 546):

> Apart from the fact that this mysterious city has been seen from a great distance by daring travellers, there is no intrinsic improbability of its existence, for who can tell what became of the primitive people who fled before the rapacious brigands of Cortez and Pizarro? Dr. Tschuddi, in his work on Peru, tells us of an Indian legend that a train of 10,000 llamas, laden with gold to complete the unfortunate

Inca's ransom, was arrested in the Andes by the tidings of his death, and the enormous treasure was so effectually concealed that not a trace of it has ever been found. He, as well as Prescott and other writers, informs us that the Indians to this day preserve their ancient traditions and sacerdotal caste, and obey implicitly the orders of rulers chosen among themselves. . . . So persistent are they in their loyalty to the past, that it seems impossible but that they should be in relations with some central source of authority which constantly supports and strengthens their faith, keeping it alive. May it not be that the sources of this undying faith lie in this mysterious city, with which they are in secret communication? Or must we think that all of the above is again but a "curious coincidence?"

SANCTUARY OF PRIMITIVE RELIGION?

The story of this mysterious city was told to Stephens by a Spanish Padre, in 1838-9. The priest swore to him that he had seen it with his own eyes, and gave Stephens the following details, which the traveller firmly believed to be true. "The Padre of the little village near the ruins of Santa Cruz del Quiche, had heard of the unknown city at the village of Chajul. . . . He was then young, and climbed with much labor to the naked summit of the topmost ridge of the sierra of the Cordillera. When arrived at a height of ten or twelve thousand feet, he looked over an immense plain extending to Yucatan and the Gulf of Mexico, and saw, at a great distance, a large city spread over a great space, and with turrets white and glittering in the sun. Tradition says that no white man has ever reached this city; that the inhabitants speak the Maya language, know that strangers have conquered their whole land. . . ."

H. P. B. also tells of other hidden cities, sometimes visited by Buddhist travelers from the East, but unknown to the rest of the world. In these secret places of Nature may be hidden the preservers of the primeval religion of pre-Columbian America, who will in some future epoch again take up their mission, which was so rudely interrupted by the *conquistadores* four centuries ago.

VISION OF LIFE EXTENSION

For many years scientists have been seeking to extend the length of physical life, some even fancifully predicting immortality of the body. Dr. Alexis Carrel has written a book describing the experimental culture of organs, in the hope of prolonging life by replacing diseased organs with "spare parts" cultivated for that purpose! Similar illusions are cherished by students of nutrition. A British scientist, Dr. E. P. Armstrong, of the Association of British Chemical Manufacturers, in 1936 predicted a race of supermen to be

produced by scientific dieting (New York *Times,* Sept. 10, 1936). Still another scientist, Dr. William M. Malisoff, biochemist at Brooklyn Polytechnic Institute, thinks life can be prolonged to a normal age of 185. According to the Los Angeles *Examiner* of Feb. 16, after estimating the amount of cholesterol deposited on the arteries with age, he reversed the symptoms of old age in 52 rabbits!

Nearly Half of American Youth Sickly

These efforts to prolong human life by the methods of vivisection, special dieting, and chemical sorcery are about as scientific as Ponce de Leon's search for the Fountain of Youth. Physicians and biologists would do well to forget these alchemical dreams and turn their attention to the very real problem of public ill-health. The visionary dream of physical immortality has its ultimate criticism in the actual ill-health of the American nation, and the rapid decline of physical fitness as revealed by the Draft. An article by Morris Markey in the September *Redbook* shows that 40 per cent of the young men who registered under the Selective Service Act are unfit for army duty. This proportion is greater than in the last war, despite supposed advances in public health. Mr. Markey asks what this "woeful state of affairs" may mean for

> . . . the very future of the American people: their capacity to work and produce and, in brief, survive at all. For it may be assumed that if this ratio of physical defectiveness holds for men called up in the draft, it holds equally well for all the young people of the country, and for women as well as men. In short, there is something wrong with nearly half of our people between the ages of 21 and 35.

Karma of Atlantis

While there may seem to be ample explanation of this condition in the immediate physical and psychic abuses of modern life, there is a further reason for the general ill-health of the human race, tracing back to ages far earlier than the present historical period. *The Secret Doctrine* explains that during the Atlantean or *Fourth* great Race, human beings sinned against Nature "by turning the holy mystery of procreation into animal gratification"—

> Hence the law of Karma "bruised the heel" of the Atlantean race, by gradually changing physiologically, morally, physically, and mentally, the whole nature of the Fourth Race of mankind, until, from the healthy King of animal creation of the Third Race, man became in the Fifth, our race, a helpless, scrofulous being, and has now become the wealthiest heir on the globe to constitutional and hereditary diseases (II, 410-11).

MORAL CONSEQUENCES

As the Fifth Root Race grows more and more to maturity, the weight of retributive Karma from the past will be increasingly felt, bringing closer the day when a great choice will once again be presented to humanity. We have with us as yet all the seeds of past weaknesses, and bear within our bodies the mark of past mistakes. The ethical and moral significance of these conditions during the present cycle are given by H. P. B.:

> Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus,* that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon. (*S. D.* II, 110.)

HYPNOTISM IN THE UNIVERSITY

Prof. Wesley Raymond Wells of Syracuse University, New York, has been experimenting with hypnotism for curing disorders. The Los Angeles *Examiner* of March 5 reports the results of the investigations:

> Hypnosis, produced in men and women students at the university's Department of Psychology by Wells and his colleagues, was demonstrated to be a psychological force far greater than had been hitherto recognized.
>
> A startling test of its power was made by inducing innocent men and women to commit "real crimes."
>
> The importance of this test is that it has been a subject of discussions among leading psychologists of the world for half a century. Most of the recent investigators have believed that no amount of hypnosis can make an innocent person commit a crime or any act really repulsive to him or her.
>
> But Wells, using his methods of hypnosis, which he claims are more effective than the older methods, succeeded in turning persons of the highest moral integrity into "real thieves."

Hypnosis is expected to be used more in medicine than in criminology, with only competent physicians and psychiatrists being allowed to practice. But who is competent to pursue a practice that can destroy the moral sense?

Self-Hypnosis

In the same general spirit of psychic investigations, without care for the real consequences, Andrew Salter, deriving his inspiration from Dr. Clark Hull of Yale University, teaches that self-hypnosis will cure many nervous disorders and pains. The New York *Times* of June 8 describes Salter's method of self-hypnosis, said to be possible to one out of four persons. It would seem that this form of hypnotism involves a state of self-induced passivity, and as such may lead to mediumship or some phase of black magic. Experimenters have noted that no moral restraint accompanies hypnosis.

Effects of Hypnotism

Prof. Wells' results refute entirely the claims of Paul Campbell Young of Louisiana State University that hypnotism is not dangerous. Certainly any practice that can make a person commit a crime is a socially dangerous procedure. W. Q. Judge declared himself in favor of prohibiting the mass of physicians from using hypnotism in any form. (Theosophy XIII, 150.) Dr. J. M. Charcot, one of the early investigators to whom Mr. Judge often refers, pointed out the menace of hypnotism in 1890. He told how subjects were "unfitted for the performance of the duties of every-day life" after experimentation. "Others," he continued, "and they the majority, are seized with convulsions resembling the crises of confirmed hysteria." Dr. Charcot also gave an account of the crimes committed by and on hypnotized persons.

Thus, after half a century and more of irresponsible experimentation, psychologists are finally coming to the conclusion that Theosophy has taught from the beginning—Hypnotism is both morally and physically dangerous and is practiced in ignorance of the laws of psychic states as well as of the consequences which flow to subject and operator. How much longer will scientists wait before turning to the moral philosophy and psychology that alone can throw the light of truth on the mysteries of human faculties and powers? In the meantime, the price paid for their delay must be measured in terms of wrecked lives and moral tragedy.

Heart Anticipates Actions

Minter M. Jackson, psychologist at the University of Virginia, has "accidentally discovered that during sleep the human heart may anticipate bodily movements "by as much as six minutes." He was charting the apparently unconscious bodily movements of sleepers

when he came across this "hitherto unknown property of the human heart." (Los Angeles *Times,* May 26.) The account of his research relates that "unexpectedly, in studying the graphs on which the heartbeats as well as body movements were recorded, he found that the heartbeat not only increased with the exertion at the time of the movement, but invariably anticipated it."

This discovery that the nervous system anticipates actions is not new. Of the two systems of nerves, one, the autonomic, operates automatically, the impulses coming from the needs of the organs and cells themselves. Writing of the phenomenon of "organic memory," H. P. Blavatsky observed:

> . . . all the organs of the body. . . . originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. (THEOSOPHY XXVIII, 254.)

THE SOLAR AND LUNAR NATURE

Such automatic action as that observed by Dr. Jackson illustrates the independent intelligence of the "lunar" nature, or lower, astral man. The fact that it takes place during sleep, when the "solar" being is abstracted from the body, and in an egoic state of great wisdom, shows that the action is performed by the lower aspect of our nature, which is highly trained and intelligent. Theosophy teaches that before man inhabited the earth, he lived on the moon, of which our planet is a reincarnation. In that former cycle, the spiritual or solar beings—ourselves—taught the lower hierarchies of life, which now constitute our bodies, to repeat certain patterns necessary to the evolution and function of physical form. These lunar intelligences, once set in motion by the divine man, are able to repeat the same processes independently. The action of the nervous system controlled through the brain is *voluntary,* made responsive by will to the decisions of the mind; this is the means by which the real Ego operates in the body. The autonomic nervous system belongs to the psychic intelligence of the astral man; its actions, wonderful though they seem at times, represent simply the remembered intelligence of the "form" aspect of human life.

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